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V.—FIVE GREEK MUMMY-LABELS IN THE METROPOLITAN MUSEUM, NEW YORK.

1. Metropolitan Museum, 1235, mummy-label, wood, 10.8 × 7.3 cm., inscribed crosswise in uncial letters, perforated at the top; on each side near the top is a notch.

Πλῆνι ἐτῶν Lξ' = Πλῆνις (ἐβίωσεν) ἐτῶν ξ' (= 60)

Πλῆνι = Πλῆνις or Πλήνιος, the final *ς* of the nominative or the *ος* of the genitive being omitted.¹ This name occurs frequently in Le Blant² who says,³ “Πλῆνις peut être décomposé en p-ren (= len): celui du nom (sacré)”. With this compare Spiegelberg Eigennamen, p. 41 Nachtrag, “Etwa Plinius??”

In this label we have both ἐτῶν and L, the sign for ἐτῶν.

2. Metropolitan Museum, 10. 130. 1130, mummy-label, wood, 11 × 6 cm., rectangular, inscribed lengthwise on both sides in Greek letters, one side in uncials, the other in semi-uncials, with corners at left end rounded, perforated at the same end.

1. Πκῦρις Βήσιος Σεπνούθ(ης)

2. Πκῦρις Βήσιος ἀπὸ Νήσου Ἀπολλιναριάδος (μητρὸς) Σεπνούθ(ης) ἐβίωσεν αὐτον (sic) αS Παῦνι κέ'

The name Πκῦρις is found in Hall⁴ No. 29, with which compare Spiegelberg Eigennamen No. 212 Πκοῦρις, No. 212 a Πκῦρις, No. 212 b Πκύριος, No. 287 Σεπκῦλις.

Βήσις is a frequently occurring name.⁵

Σεπνούθ(ης), Σεπνούθ(ης) occurs Spiegelberg Eigennamen No.

¹ For the omission compare Spiegelberg Eigennamen (= Aegyptische und Griechische Eigennamen aus Mumienetiketten der Römischen Kaiserzeit, Leipzig, 1901) No. 11 Ἀπολλωνι, No. 73 b Θαησι, No. 105 b Καλεσηρι, No. 116 Κελεσησιτι, No. 330 Ταησαι.

² Tablai Égyptiennes, Revue Archéologique, N. S. vol. xxviii (1874) and vol. xxix (1875), Πλῆνις No. 9-12, 14-18, 30, 57, 84; Πλήνις No. 13; Σεππλήνις No. 26-28; Σεππλήνιος No. 25. Cf. also Spiegelberg Eigennamen No. 213 Πλῆνις, No. 213 a Πλήνιος, No. 288 Σεππλήνις, and page 56 the Coptic ΠΛΗΝΙΕ.

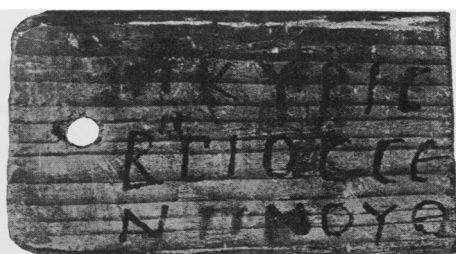
³ Vol. xxviii, p. 390.

⁴ H. R. Hall, Greek Mummy-Labels in the British Museum, Proceedings of the Society of Biblical Archaeology, 1905, pp. 13, 48, 83, 115, 159.

⁵ H. F. Allen, Two Mummy-Labels in the Carnegie Museum, Annals of the Carnegie Museum, Pittsburgh, Pa., vol. viii, No. 2, 1912.



1



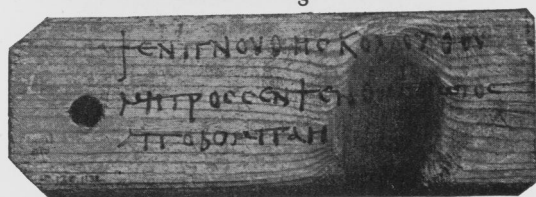
2¹



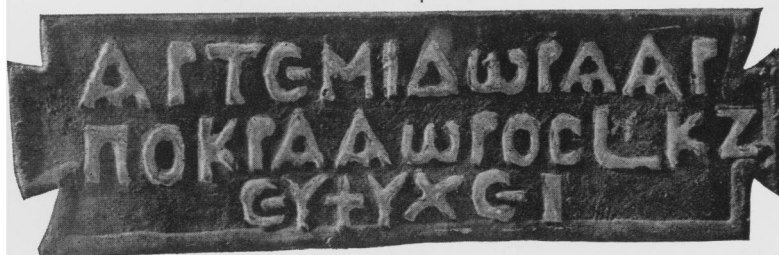
2²



3



4



5

291 Σεπνούθης, No. 291a Σεπνούθη, No. 291a Σεπνούθου, Krebs¹ No. 11 μητρὸς Σεπνούθης, No. 27 μητρὸς Σεπνούθου. In Milne,² p. 82, No. 9367, the name occurs as Σεπνούτι(ος).³ Σεπνούθης,⁴ the Demotic T3-šrj-t-n-p3-ntr, a compound of the feminine prefix sen (full form tsen) and p-nuter = the god, signifies "the daughter of the gods", but this name "has no general monotheistic meaning, but marks the special local god. It was not till the Christian period that πνουτε received the meaning "God" in its fullest sense". In label No. 4 below we have the masculine form of the name, Ψεπνούθης = the son of the god.

Ἀπὸ Νήσου Ἀπολλιναριάδος, according to Wessely,⁵ signifies the place of birth of Σεπνούθης. Its exact position is uncertain, although it is known from the labels that it was in the Panopolite Nome.

After ἐβίωσεν this label plainly reads αὐτον, which, like αἰδῶν in Krebs No. 21, must be considered a mistake for ἐτῶν.⁶ The number of years lived is omitted; for the date, αS Παῦνι κε' (=first year, Payni 25), refers not to the number of years which Πκῦρις⁷ lived, but to the day on which he died, i. e. the twenty-fifth of the month Payni (the second month of summer) of the first year of the reigning emperor whose name was not given, either by mistake or because it seemed superfluous.⁸

The sign which follows α, S, stands for ἐτῶν. It is the form always⁹ used when it follows the numeral-letter. When the sign precedes, it takes the form L; for, in Le Blant No. 5 (Sλs), "where the form S precedes the numeral, it may be the virgula which the ancients superposed on numbers".

¹ Fritz Krebs, Griechische Mumienetiketten aus Aegypten, Zeitschrift für Aegyptische Sprache und Altertumskunde, vol. xxxii, 1894, pp. 36 ff.

² J. G. Milne, Greek Inscriptions. Catalogue général des antiquités égyptiennes du Musée du Caire, vol. xviii, Oxford, 1905.

³ Compare the Coptic Tshenoute, Spiegelberg Eigennamen, pp. 56 and 29.

⁴ Spiegelberg Eigennamen, pp. 28 B and 41*.

⁵ K. Wessely, Holztäfelchen der Sammlung der Papyrus Erzherzog Rainer, Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer, vol. v. Wien, 1892, p. 15. "Dass ἀπό in dem Sinne von "gebürtig aus" gebraucht ist, erhellt aus dem beständigen Gebrauche der Papyrus und unseren Holztäfelchen (No. 4), das Πονπλιανὸς Φιλαδελφίτης bietet".

⁶ Other variations for ἐτῶν are Le Blant No. 5 and 29 ετον, No. 55 ετο, No. 18 ετην, No. 28 ετη. Cf. Spiegelberg Eigennamen, Tafel xxix, No. 94 ἐτῶν, beneath which is written ετον.

⁷ Cf. Krebs No. 22.

⁸ Krebs, p. 41.

⁹ Revillout, Revue Égyptologique, vol. vii, p. 29, No. 6.

3. Metropolitan Museum, 10. 130. 1131, mummy-label, wood, 13.5 × 5 cm., tapering to 4.1 cm., deeply incised in uncial letters lengthwise, perforated. On the other side the label is inscribed in Demotic letters which are almost obliterated.¹

Σενπητούθης Σούλιος μητρός Ταφιώμιος

Σενπητούθης is a compound of the feminine prefix *sen* and *πητουθης*, cf. *Σενπνούθης* above. Neither the simple *Πητούθης* nor its compound occurs in the books at hand.

Σούλιος occurs Spiegelberg Eigennamen, No. 319 = the Demotic *sur*.

Ταφιώμις (also *Ταπιώμις*, see Spiegelberg Eigennamen, p. 49*, No. 342), = the (woman) of the river, or possibly the (woman) of the Fayum or the (woman) of Arsinoe, is found in the indices of the Berliner Urkunden.

4. Metropolitan Museum, 10. 130. 1132, mummy-label, wood, 15 × 5.2 cm., inscribed lengthwise, one side in uncial Greek letters, the other in Demotic,² corners rounded, perforated.

Ψενπνούθης Κολλούθου μητρός Ξενψενθμεσιώτος ἀπὸ Βομπαή

Ψενπνούθης is found in Krebs No. 79 and Spiegelberg Eigennamen No. 436. It is the masculine form of *Ξενπνούθης* of label No. 2 described above and = the Demotic *psen-p-nuter* = the son of the god (= the Coptic Shenoute).

Κολλούθου (Κολλούθης) is found in Krebs No. 2, 56, 74 Κολλούθου, No. 13 Κολλούθης, Le Blant No. 83, Milne No. 9392, p. 89, Spiegelberg Eigennamen No. 120, 121a, Spiegelberg Demot. Ins.,³ No. 9392, p. 84. It is for the Demotic *K3lud*. In Revillout No. 14 and Spiegelberg Eigennamen No. 121 the nominative appears as

¹ Dr. Wilhelm Spiegelberg of Strassburg writes, The Demotic inscription "ist zum grössten Teil unleserlich. Glücklicherweise ist aber hinter 'dem Herrn von Abydos' in Zeile drei von den Eigennamen noch erhalten 'T-schen-p-nute. Sohn des Sulis'. Danach ist der griechische Text sicher so zu lesen, *Σενπνούθης Σούλιος μητρός Ταφιώμιος*. Damit erhalten Sie gut bekannte ägyptische Namen". *Σενπητούθης* seems, however, to be the reading of the incised Greek letters of the label, probably by mistake in cutting.

² Dr. Spiegelberg has translated the Demotic as follows:

Seine Seele wird dem Osiris-Sokaris, dem grossen Gotte,
dem Herrn von Abydos, folgen, P-schen-p-nute, Sohn des Klludj,
Seine Mutter (heisst) T-schen-p-schen-te-mesjo.

³ Spiegelberg Demot. Ins. = Wilhelm Spiegelberg, Die Demotischen Inschriften. Catalogue général des antiquités égyptiennes du Musée du Caire vol. xvi.

Κολλοῦθος.¹ Spiegelberg Eigennamen No. 122, 122 a, Κολλῶθις, Κολλῶθιος give the feminine form of the same name, and No. 432 Ψευκολλῶθις gives the feminine form compounded with the masculine prefix = Psen-Klläud.

Ξενψενθμεσιῶτος is a double compound of the feminine prefix, the masculine prefix and the frequently occurring name Θεμισιῶς (of which we have the variants Τμοσιῶς, Μησιῶς), the name of a goddess of birth. The form Ψενθμεσιῶς occurs Spiegelberg Eigennamen No. 431, and the form Ψεντμεσιῶς No. 431 a, p. 63*.

Ἀπὸ Βορπαή. In the labels the full form for this is ἀπὸ κώμης Βορπαή τοῦ Πανοπολείτου νόμου (cf. above label No. 2, ἀπὸ Νήσου Ἀπολλιναριάδος). Βορπαή was probably identical with Sohag, but the meaning of the name is unexplained by the Demotic equivalent.²

5. Metropolitan Museum, 11. 155. 5, mummy-label, cloth, attached to the foot of a mummy-case of brown cloth, 17.5 × 7 cm., notched at the four corners, inscribed lengthwise in raised gold letters. The mummy is assigned to "about 100 A. D. Meir".

Ἀρτεμιδώρα Ἀρποκρᾶ ἄωρος (ἀπέθανε) ͵Λκζ' ἐνψύχει

Artemidora (daughter of) Harpokras (died) untimely. (She lived) 27 years. Farewell.

Ἀρτεμιδώρα is found Revillout³ No. 21 = the Demotic Ta-tu-Artumi, the gift of Artemis.⁴ The masculine form of the name, Ἀρτεμίδωρος, also occurs.⁵ The simple Ἀρτεμις and the compound Ψενάρτεμις are found together in Krebs No. 8, Ψενάρτεμις Ἀρτέμιτος.

Ἀρποκρᾶ ἄωρος (ἀπέθανε).⁶ Ἀρποκρᾶ is gen. of Ἀρποκρᾶς (Spiegelberg, No. 22) = "Horus the child", a "short form from Ἀρποκράτης". Since the necessary books are not at hand references for ἄωρος cannot be given, but Professor Fox, of Princeton, writes, "I have looked through LeBlant, Reich, Hall, Hess, Krebs, Schmidt and others, but find no parallels in labels. The word occurs, however, in the Egyptian Magic Papyri of the third and fourth cent. A. D."

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¹ Cf. also Spiegelberg Eigennamen, p. 40, the Coptic ΚΟΛΟΒΘΟΟ, and a Ptolemaic Καλοῖσης for Klud.

² Spiegelberg Eigennamen, p. 66*, No. 488.

³ Revue égyptologique, vol. vii, p. 35.

⁴ Cf. Spiegelberg Eigennamen, p. 5* = (Te)-te-artami = whom Artemis has given.

⁵ Spiegelberg Eigennamen, No. 30.

⁶ Reading suggested by Professor D. M. Robinson of Johns Hopkins University.